

THE GROUNDS OF CHRISTIAN
FAITH:

A

S E R M O N,

PREACHED BEFORE

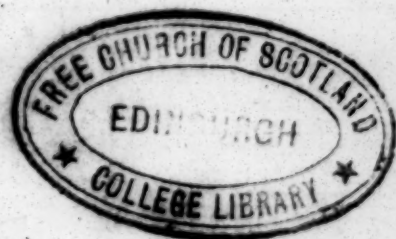
THE SOCIETY FOR PROPAGATING
CHRISTIAN KNOWLEDGE IN SCOT-
LAND,

AT THEIR ANNIVERSARY MEETING,

IN THE HIGH CHURCH OF EDINBURGH,

THURSDAY JUNE 2. 1785.

BY THE REVEREND JOHN THOMSON,
MINISTER OF THE GOSPEL AT MARKINCH.



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Faith:

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S E R M O N

PREACHED

THE DAY OF THE LORD

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MCCALLEN

1871

TO THE RIGHT HONOURABLE

DAVID EARL OF LEVEN:

THE FOLLOWING

SERMON

IS MOST HUMBLY INSCRIBED,

BY HIS LORDSHIP'S

MUCH OBLIGED,

AND MOST OBEDIENT

HUMBLE SERVANT,

THE AUTHOR.

TO THE RIGHT HONOURABLE

DAVID EARL OF LEVING

THE FOLLOWING

MEMORANDUM

IN MOST HUMBLE COMPLAINT

BY HIS LORDSHIP

THE LORD OF LEVING

AND MOST OBEYANT

THE LORD OF LEVING

A

S E R M O N.

JOHN vi. 68.

Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.

THE character of a teacher, which our blessed Saviour assumed when he entered on his public ministry, naturally engaged the attention of his countrymen, and procured him a great number of followers. Thousands crowded to him from all quarters, to hear his doctrines; when they beheld the miracles which he wrought, we are told, that "Great fear came on all, and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited his people." *Luke vii. 16.*

Of the vast multitudes, however, which attended the ministry of Christ, it was not to be supposed that every individual

individual could have a distinct idea of his undertaking, or would be actuated by upright motives and intentions. On the contrary, it appears, that many were influenced by the views of worldly ambition; not a few attended him from curiosity and the love of wonder; and it may be admitted, without any reproach to Christ or his cause, that some followed him from principles of a still more exceptionable nature.

This being the case, it cannot be surprising, that our Lord's discourse in the synagogue of Capernaum, which the Evangelist hath recorded in the preceding part of this chapter, should have given such general offence to his hearers. Disappointed in their expectations, and neither relishing nor rightly comprehending the sublime truths which he delivered, many of his disciples, we are told, went back, and walked no more with him. Christ observing this apostacy, put to his apostles the question contained in the foregoing verse, "Will ye also go away?" To this question, Peter, in the name, and, no doubt, with the concurrence of the rest, replied in the words of our text, "Lord, to whom shall we go? thou hast the words of eternal life."

This answer expresses a deliberate resolution of adhering to Christ and his religion, proceeding from a just conviction that Jesus was the Son of God, and the Saviour of the world; and that the dispensation of mercy, which he came to publish and execute, was the only foundation upon which they could safely rest their hopes of eternal life. And if the Apostles can be
justified

justified on solid grounds, in forming and adhering to this resolution, at the very dawn of the Gospel, with how much greater advantage may the Christian's choice be vindicated now, when the whole mystery of godliness is fully disclosed, the evidence of its truth completed, and its beneficial tendency proved by the happy experience of millions !

As the disciple of Jesus ought to be always ready to give an answer to him who asketh a reason of his hope, so there may be times and seasons which call upon him, with a peculiar emphasis, to produce his reasons to the world, and to show the foundation of his faith.— That the present is a season of this kind, cannot, I presume, be questioned. Are not the attempts of infidelity and libertinism to weaken the foundations of religion, and to banter the Christian out of his profession, as bold and successful as ever ? Is not Popery, with persevering zeal and obstinacy, continuing her endeavours to maintain and enlarge the empire of darkness, still depriving her deluded votaries of the knowledge of genuine Christianity, and forcing upon them a system of absurdity and superstition, as the means of obtaining eternal life ? And who, that considers the present state of religion in our country, does not perceive a spirit of backsliding, or, at least, of indifference and inattention to the essential truths and duties of the Gospel, prevailing to an alarming degree ? I shall, therefore, take occasion from this passage of scripture,

I. To state and explain the grounds upon which we embrace and adhere to the Gospel of Jesus, as the only effectual mean of obtaining eternal life. After which,

II. A few observations founded on this subject, and suited to the design of our present meeting, shall conclude the discourse.

I have not vanity enough to expect, that any thing I can advance upon this subject will convince and silence, much less convert the bold and determined infidel. Had this been possible, it would have been effected long before this time. Men of the greatest learning and abilities have appeared in the defence of the gospel, and argued the cause beyond the possibility of a reasonable reply. But the misfortune is, unbelievers will still persist in their opposition to Christianity, by retailing the arguments and objections which have been urged a hundred times before, and as often refuted. If they want the ability or inclination to reason upon the subject, or are afraid to hazard their cause upon that ground, they have recourse to the infamous artifices of banter, ridicule, and witty misrepresentations; as if religion, upon which our everlasting happiness depends, were a matter to be trifled with, and the evidences of its truth put off with a witticism, or a laugh. But the object at which I principally aim, and I hope with a greater probability of success, is to vindicate the reasonableness of the Christian's choice; to fortify his faith against the insidious designs of the unbeliever; and to justify and encourage the laudable efforts of these

these generous spirits, who, in an age disgraced by irreligion and profligacy, are standing forth in defence of the gospel, and with a becoming zeal for the good of their country and the happiness of the human kind, are endeavouring, like true Christians and true patriots, to diffuse the knowledge of this truly divine institution through those remote regions where ignorance and superstition do still unhappily prevail.

I shall proceed, then, to state and explain the grounds upon which we embrace and adhere to the Gospel of Jesus, as the only effectual mean of obtaining eternal life. Of these the following appear to be the chief and most important: 1st, The consideration of our present guilty and degraded state by nature, and the obvious necessity of a compleat and thorough change, in order to render us capable of eternal life: 2^{dly}, [The manifest inability of human nature to produce this necessary change; or, by any efforts of its own, effectually to assist and relieve itself: 3^{dly}, The intrinsic excellence of the Christian institution, as a mean for the accomplishment of that end: and 4^{thly}, The sufficiency of the evidence, upon which the truth of the Christian dispensation, as a revelation from heaven, is established.

With respect to the first of these, we observe, that as Christianity proceeds upon the supposition that man is, at present, in a state of ruin and degradation, and that it is proposed to the world as the plan of infinite wisdom and mercy, for the recovery of that dignity and hap-

piness from which we fell, it must surely be a first object of inquiry, in deciding upon the pretensions of this scheme, to consider, whether or not the representation it gives of human nature be founded on fact. If we are innocent creatures, we have no need of a Saviour ; or if we are able, by the exertion of our own abilities, to discover and practise the whole of our duty as reasonable and accountable beings, we have no need of supernatural instruction and assistance. In this case, the gospel scheme would be wholly inapplicable to our circumstances, and we should have nothing to do with it. Perfect and persevering obedience, according to the established laws of God's moral government, would not only secure us from punishment, but preserve our title to the divine favour, and to the privileges of immortality.

But is this actually our present condition? Is there a man so blind to his own imperfections, or so ignorant of what passeth in the world, as to affirm it? Observation and experience must convince every candid inquirer, beyond the possibility of a doubt, that "all have sinned and come short of the glory of God." If we look into ourselves, we cannot but perceive that darkness, debility and corruption have invaded and overspread all the faculties of the human soul. The understanding, by nature incapable of investigating or relishing the sublime truths of religion, sinks into indolence, or contents itself with acquisitions of an inferior kind. The will, at enmity with God, and averse from goodness, breaks through every religious and moral restraint, and hurries forward in the mad career of vice. The affections, polluted with sin,
and

and dead to every pure and spiritual pleasure, no longer stimulate the soul to the pursuit of virtue, but fix upon the objects of sense, and are immersed in the sordid gratifications of mere animal pleasure. Even reason itself, which pretends to the supreme direction, hath lost its influence, is become the slave of appetite, and, with mean obsequiousness, does the drudgery of vice. In short, our intellectual powers have been much enfeebled and corrupted; instead of supporting and co-operating with each other in pursuing the chief good, and performing the various functions of spiritual life, they are fallen into a state of universal weakness and disorder.

But if any man should not perceive this representation of human nature verified in his own case, let him look abroad into the world, and examine it in the characters of others. Perhaps he will judge with less partiality, when self is not the immediate object. If the human heart is not depraved, whence that impiety, profaneness, and perjury, that covetousness, deceit, and injustice? that violence, cruelty, lewdness, intemperance, and innumerable other vices, which blacken and disgrace the human character? If the source be undefiled, whence these impure streams? If innocence, integrity, and benevolence characterize the conduct of man, what mean those penal laws, which have been enacted in abundance, in every nation of the world? Those scourgings, imprisonments, and executions, which are inflicted so frequently, and with so much rigour? The case is plain, and the scripture account stands confirmed, that all flesh have corrupted
their

their ways,—that all are by nature dead in trespasses and sins. Without the light of revelation, there may be much room for speculation, and many difficulties may occur in attempting to account for the introduction of moral evil into the world; but with respect to the fact itself, that moral evil does actually exist, there can be no ground of dispute. It is admitted, indeed, that all are not equally depraved, and that the symptoms of the disease are not equally dreadful in every nation, and in every age. Still, however, it will hold true, that there is not a just man upon earth, who doeth good, and sinneth not. The very best feel a law in their members warring against the law of their minds, and frequently bringing them into captivity to the law of sin.

Now, if this be a true account of the present state of human nature, it follows, by necessary consequence, that a change must be effected before we can be admitted to the enjoyment of eternal life. It is the voice of reason, as well as of revelation, that “except a man be born again, he cannot enter into the kingdom of heaven;” for, “without holiness no man can see the Lord.”

But what if sin, whilst it cancels our title to eternal life, and disqualifies us for the enjoyment of it, renders us, at the same time, obnoxious to positive suffering or punishment? This appears highly probable, even in the eye of reason, weak and bedimmed as it is. The doctrine of a moral providence necessarily implies,

plies, that the violation of the divine law shall lay the offender under an obligation to punishment. For to what purpose enact laws, without guarding and enforcing them by proper sanctions? Could there be either wisdom or righteousness, or justice in the divine government, if the subjects of that government might trample upon the sovereign's authority with impunity?—Besides, does not conscience suggest that we are accountable to our Maker for our conduct, and frequently alarm the sinner with the apprehensions and forebodings of future punishment? Have not these suggestions and apprehensions prevailed universally, and given rise to numberless expedients for appeasing the offended deity? And can there be a stronger proof, that this principle of religion is planted deep in the human heart, and consequently must be founded in truth? For can it be rationally supposed, that the wise and gracious author of our being would plant hopes and fears in us, without any corresponding objects? Would not such a supposition represent him, either as a capricious being, acting without end or object, or as necessitated to govern his creatures by the dread of evils merely ideal, and which he seriously never designed to inflict? It is true, the devices fallen upon to quiet the fears of conscience were always superstitious and unsatisfactory. But this does not destroy the credibility of future punishments arising from these natural feelings and apprehensions. Nature was right in her conclusions respecting the connection betwixt sin and punishment. She only erred, as indeed she ever must,

without

without the aid of revelation, in the judgment she formed of the nature of future punishments, and the methods she adopted for removing the penal consequences of sin. In short, these conclusions of reason are fully confirmed by the ordinary conduct of providence in the government of the moral world, so far as it comes within the reach of our observation. There is manifestly an established connection betwixt sinning and suffering, the one following the other as its natural consequence and punishment. And though the tendency of the criminal course of action to render the delinquent miserable, does not take effect, in every case, immediately and in exact proportion; yet this does neither destroy nor weaken the evidence of nature, but rather leads us to expect some future period, under the moral administration of God, when the natural tendencies of virtue and vice shall have their full effect. On this ground the ancient philosophers built their strongest arguments for the immortality of the soul and a future state.

Should any man venture to assert that human nature is at present in the same condition in which the Almighty placed it at first, and meant it to continue, the assertion would not be more false than foreign to the purpose. That God should have created an order of beings under the necessity of sinning, and consequently of suffering, is utterly incongruous to every idea we can form of infinite wisdom, and justice, and goodness. Reason, if permitted to speak out, will agree with the
 declarations

declarations of scripture, that God made man upright, with the power of preserving his innocence ; but that he, by the abuse or misapplication of his faculties, lost his innocence, and involved himself in guilt and wretchedness.

Supposing, however, that ignorance, debility, and moral turpitude had been the original lot of humanity, does this supposition necessarily preclude the idea of any alteration or improvement? Look into the kingdom of nature, and you will observe every thing almost advancing, by gradual and progressive steps, from weak and imperfect beginnings to higher degrees of perfection. And why may not the same rule take place under the moral government of God? We perceive the human mind improving in every other kind of knowledge ; why, then, should it be thought, that religion and morals are the only things in which man is debarred from improvement? And therefore, though it should be granted, that man was originally created in a state of ignorance and moral defilement, yet you cannot infer from thence, that no change in his nature and condition was intended by his Creator, and that no means were appointed for raising him to a higher degree of dignity and blessedness.

Such being the present guilty and depraved state of human nature, a question naturally occurs to the mind of the convinced sinner, " What shall I do to be saved?" A question this of infinite moment, as upon the right determination of it his everlasting happiness

ness depends. This, then, leads our attention to the

Second Ground or reason, by which we are led to embrace the gospel as the only effectual mean of obtaining eternal life, namely, the inability of human nature, by any efforts of its own, effectually to assist and relieve itself.

In order to this, these three things seem absolutely necessary : *1st*, The obligation we are under to suffer punishment, in consequence of our disobedience, must be cancelled : *2dly*, The mind must be rescued from the bondage of darkness, and enlightened with the knowledge of true religion : And *3dly*, Our souls must be purified from the defilements of sin, and effectually assisted and enabled to recover their original dignity and perfection, without which we must for ever remain incapable of eternal life.

With respect to the first of these, the necessity of it is obvious and indisputable. The sentence of the divine law is an insuperable bar in our way to happiness; and till it be removed, we can have no hope. But how is this to be done? Can man, by any power or policy of his own, reverse the decrees of heaven, or stop the regular course of justice? Shall we look up to sovereign mercy for relief? Every thing that mercy can do, consistently with holiness and justice, we may expect. But reason tells us, that an unconditional dispensation of pardon is inconsistent with the honour of the Deity, and with the order and ends of his government:

ment : And therefore, if pardon shall be granted, it must be granted upon the condition of such a satisfaction as will effectually answer these ends. But can man himself make this satisfaction ? Or can the wisdom of man devise any method by which it may be done ? The sentence of God denounceth a curse upon every one who continueth not in all things written in the book of the law to do them ; and that curse is death. In the day thou eatest thereof thou shalt surely die. Death, then, being the punishment to which man is doomed, nothing less can satisfy the demands of justice. The law exacts a perfect unfinning obedience, as the indispensable condition of happiness. It provides no remedy in case of failure ; and therefore, if it be violated in any one instance, the offender forfeits his title to life, and is undone for ever.

But nature, though conscious of her own inability to pay the forfeiture, is still loth to part with hope. The prospect of everlasting damnation is big with horror. With what eagerness and anxiety does she cry out, “ Wherewith shall I come before the Lord, and bow myself before the High God ? Shall I come before him with burnt-offerings and calves of a year old ? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ? Shall I give my first-born for my transgression, or the fruit of my body for the sin of my soul ? ”—All these expedients have been repeatedly tried ; but they have ever proved as unsatisfactory as they are unavailing. The blood of bulls and of goats cannot take away sin. This the

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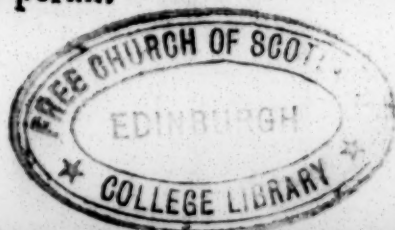
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scriptures have positively asserted, and reason confirms the assertion. Even the sacrifices that were duly offered up under the Jewish law, and had the sanction of divine authority, did only sanctify to the purifying of the flesh from legal defilements, but never could purge the conscience from dead works, nor take away the penal consequences of moral guilt. Indeed it was impossible that they could; for what proportion is there betwixt the momentary sufferings of a brute animal, and those everlasting sufferings which are due to the transgressions of reasonable beings?

Whither shall we go next? Shall we fly to repentance as an adequate atonement for sin? Repent, indeed, we must, or perish for ever. But a partial and temporary reformation can have no efficacy in the sight of God; and a thorough change is beyond the reach of our power. Supposing, however, that such a perfect repentance as the law of God requires were attainable by our own efforts; yet this would not be sufficient to secure us against the consequences of past transgressions, or to remove the painful apprehensions of conscious guilt. Every hour's obedience, being indispensibly due by an original and antecedent obligation, can answer for itself only, but can have no retrospective efficacy in making atonement for past transgressions. Here then nature is at a stand. We have neither power to relieve ourselves from the penalty of the law, nor can we discover any satisfactory scheme by which it may be effected; and therefore, unless he who made us shall interpose, we must inevitably perish.

Again,



Again, is it necessary, in order to eternal life, that the human mind be rescued from the bondage of darkness, and enlightened with the knowledge of true religion? To whom, in this case, shall we go for instruction? Shall we resign ourselves to the guidance of natural reason? This is the advice of the enemies of revelation. But alas! the powers of nature are not more incapable of relieving us from guilt, than the light of reason is insufficient to instruct us in religious knowledge. Can we possibly entertain a doubt of this, when we consider the deplorable ignorance, the gross idolatry and superstition, with all their consequent train of abominations, which so universally prevailed over the Gentile world, antecedent to the coming of Christ, and which still prevail in these modern nations, into which the light of the gospel hath not yet penetrated. To disperse this dark, malignant cloud, was a task, to which the boasted light of philosophy, which is accounted the perfection of human reason, felt and acknowledged itself unequal. Indeed the intellectual and moral attainments of the heathen philosophers, circumstanced as they were, must excite our admiration; and we willingly bestow that praise which is due to their laudable efforts. But still it must be acknowledged, that the writings of these eminent sages, however much and justly applauded, are standing monuments of the insufficiency of human reason, in its most improved state, to instruct the world in the knowledge of true religion. In ascertaining and explaining the fundamental doctrines of religion, they discovered the grossest

grossest ignorance, and fell into the most dangerous errors. Their systems of morality were exceedingly defective, their example to a high degree imperfect, their authority of little weight, their instructions conveyed in obscure language, and generally confined to a few of the higher rank, while no effectual method was taken to render them permanent and extensively useful. So that the light of philosophy shone but with a feeble force, and rather dazzled and perplexed than enlightened the understandings of men. Accordingly we find the wisest among them plainly intimating the necessity of a divine teacher. You may ever give over, says one, all hopes of reforming men's manners, unless God shall be pleased to send some other person to instruct you ; for, says another, nothing can be set right in the present ill state of the world, but by the interposition of the Deity himself.

To what cause, then, must we ascribe their ignorance and deficiencies in religious knowledge ? Was it owing to the neglect of exercising and improving the powers of reason ? This cannot be alledged. Knowledge of every kind was carried to a high pitch of perfection among the heathens. The wisdom of their laws, the excellency of their civil establishments, their philosophy, oratory, poetry, and the various arts of life, are the wonder and delight of modern times. Or was religion the only subject to which they did not turn their attention ? This cannot be affirmed. The writings of the philosophers are a clear proof of the contrary. Or perhaps it may be said, that reason had
not

not got sufficient time for trying its strength. But look into those parts of the world which the religion of Jesus hath not yet visited, and say what further progress reason hath made in religious knowledge during the last seventeen hundred years. Are they not still bound fast in the chains of darkness, idolatry and superstition, and as far from the knowledge of the true God and his worship as ever. May we not conclude, then, that the truths of religion are too sublime to be investigated and ascertained by the human mind in its present weak and imperfect state ; and that reason, without the assistance of a divine revelation, could never have communicated to us the words of eternal life ?

In fine, is it an established principle in the divine government, founded in reason and the nature of things, that without holiness no man shall see the Lord ? Then to whom shall we apply for assistance in the attainment of this so necessary qualification ? Shall we depend upon the efficacy of our own natural powers ? Alas ! the same debility is apparent in the executive as in the directing faculties of man. We are as incapable of purifying ourselves from the pollutions of sin, and of yielding an acceptable obedience to the law of God, as of discovering the principles and rules by which we are bound to act. Who will venture to say, I can make my heart clean, I can purify myself from sin ? Can the lifeless carcase, that lies mouldering in the dust, brace the relaxed sinews, knit the parted joints, and set the heart and blood in motion ? No more can the soul, that is dead in trespasses and sins, shake off its spiritual slumbers,

slumbers, give strength and activity to its torpid powers, and exert them in perfect conformity to the divine will. Should any man be so ignorant, or so self-conceited, as to alledge the possibility of this, let him try the experiment upon himself; and if he fails, as fail he must, let him search the annals of every age, and point out, if he can, an instance of success: and if he cannot, let the truth, humiliating as it is, be confessed, that man, by the mere exertion of his own abilities, cannot rescue himself from the thralldom of sin, nor restore his nature to that degree of moral rectitude which is necessary to qualify him for the enjoyment of God.

Human nature being thus ruined and undone, without any resources in itself, and having no hope of relief from the efforts of created wisdom and power, the Son of God was manifested in the flesh, and offered himself to the world as the Saviour of sinners. And this brings us to the

Third Ground or reason, by which the Christian is determined to embrace and adhere to the religion of Jesus, namely, its intrinsic excellence, as a mean for extricating us from guilt and wretchedness, and bringing us to eternal life.

In order to be convinced of the wisdom, the suitability, and the efficacy of the Christian scheme of salvation, we need only to apply it to the present condition and circumstances of human nature, and observe how it provides for all our wants and necessities. Is man a
sinner,

sinner, depressed with a consciousness of guilt, and justly apprehensive of everlasting vengeance, as the consequence of his rebellion against God? In this seemingly desperate situation, Christ appears as the messenger of divine mercy, and opens up the stupendous plan of providence for the redemption of a lost world. Whilst he concludes all mankind under guilt, he assures us, at the same time, that we are still the objects of mercy. He does not entertain us with a general and uninteresting representation of the divine benevolence, but proclaims the good tidings of great joy, that God is actually reconciling a guilty world to himself, not imputing unto them their trespasses. Are we anxious to know by whom and in what manner this wonderful scheme of mercy is to be carried into effect? This, honour he claims to himself, and founds his claim upon a commission from the Father. When the blood of bulls and of goats could not take away sin, God sent forth his Son to be a propitiation for our sins, that through faith in his blood might we escape the wrath to come, and obtain an eternal inheritance. In the character of the great High Priest of our profession, he substituted himself in our room, and suffered the just for the unjust that he might bring us to God.— And having thus satisfied the demands of justice, he set open the prison doors, and proclaimed liberty to the despairing captives.

That the sacrifice of Christ possessed sufficient merit to procure us forgiveness, is positively asserted in many passages of scripture. Christ is said to finish transgression,

gression, to make an end of sin, and to bring in an everlasting righteousness, to reconcile us to the Father by the blood of his cross, and to enter into the holiest of all by his own blood, having obtained eternal redemption for us. And that our faith, in a matter of such infinite moment, might not rest on general assertions, the Gospel discloseth to our view the grounds upon which the efficacy of Christ's satisfaction depends. Here we see our pardon purchased by one who was mighty to save, and who in this great undertaking acted by virtue of a divine appointment. And whilst the nature and circumstances of our Redeemer's sufferings plainly point out man to be the object in view, so, in the greatness of these sufferings, we see a way opened for the exercise of mercy towards guilty sinners, in a perfect consistency with the rest of God's moral attributes, and with the majesty and authority of his government. Here, then, mercy and truth are met, and righteousness and peace have mutually embraced: And the true Christian can triumph in the full assurance of faith. Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died; yea rather, who is risen again; who is even at the right hand of God, and ever liveth to make intercession for us.

But guilt was not the only evil from which human nature wanted to be relieved. It was likewise bound fast in the chains of spiritual darkness. The blessed Jesus, therefore, appeared in the character of a prophet,

phet, as well as of a priest. I am the light of the world, says he ; whosoever followeth me shall not walk in darknefs, but shall enjoy the light of life. Such a teacher the necessities of the world certainly required ; and how completely our Lord's pretensions to this high character were supported and verified, must be abundantly apparent to every candid mind, who considers the excellent lessons on religion and morality which he delivered, the manner in which he conveyed and enforced his instructions, and the means he employed for rendering them permanent and universal.

The doctrines of the Gospel are of two kinds ; some which are peculiar to itself, and others that belong to it in common with the religion of nature. The latter are the great principles and foundations of all religion, and relate chiefly to the being, the perfections and the character of the Deity, the nature of his worship, the inspection of his providence, the supreme end and felicity of man, the immortality of the soul, and a future state. These are points unquestionably of the highest importance, and of which the knowledge and belief are essentially necessary to the right government of the human conduct. They were, indeed, discoverable, in some measure, by the light of reason ; but, like objects at a distance, and involved in a heavy mist, they were seen very darkly and imperfectly. But when the sun of righteousness arose, he dispersed the incumbent cloud, and reflected upon them such a bright lustre, as not only removed all dubiety with respect to their existence, but

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manifested them in their true nature, magnitude and importance. The peculiar doctrines of Christianity are such as relate more immediately to that wonderful scheme of mercy and wisdom carrying on by the Son and Spirit of God for the redemption of a guilty world. These indeed could never have been discovered by the mere efforts of human reason; but now that they are revealed, we cannot but discern the wisdom and propriety of making them known. The discovery of such an astonishing dispensation of grace and power, whilst it serves to dissipate our fears, and to excite our admiration, must inspire our hearts with all the confidence of hope and all the ardour of love; affections which constitute the very life and soul of religion, and prove the most powerful incitements to quicken our activity in the service of our Maker.

As a teacher of morals, the Founder of Christianity undeniably possessed a peculiar and distinguished excellence. A formal explication and defence of the gospel scheme of morality would be altogether unnecessary, as its unrivalled perfection hath extorted admiration and applause from the bitterest enemies of Christ. The eye of prejudice itself, upon the most accurate examination, cannot discover the smallest blemish or defect. Indeed, whether we consider the nature and extent of the gospel precepts, their suitableness to the various circumstances and relations of men, or the principles upon which our obligations to obey are founded, we must acknowledge that it is incomparably better calculated

lated for the extinction of vice, and the establishment of true holiness, for controuling the unruly passions, and giving consistency, dignity, and stability to the moral conduct, than all the systems of morality and philosophy, taken together, which human reason has produced.

Besides, the method employed by this divine teacher to convey and enforce his instructions, is a further proof of their superior excellence and utility. The practical part of religion he taught with the greatest plainness and simplicity, and in a style and manner the best adapted to the capacities of mankind at large. The mysteries of the gospel he narrated simply as facts to be admitted and believed upon the authority of revelation, without pretending to explain or account for them, either because they exceeded the comprehension of the human understanding, or because a more explicit discovery was judged inexpedient or unnecessary. All his instructions he enforced by an authority to which no teacher before him ever pretended. He was the Son as well as the Prophet of God, and had a commission from the Father to publish his religion to the world, and to demand authoritatively the consent and obedience of mankind; which commission was fully attested by the mighty works he performed.

Add to all this, that his divine lessons were most compleatly exemplified in his own character and deportment. This is an advantage which no religion
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can boast of, besides Christianity. The prophets and teachers among the Jews, though divinely aided and inspired, were still men; their example, therefore, could not be absolutely perfect: And with respect to the heathen philosophers, the most eminent among them were very imperfect patterns of virtue. They taught doctrines evidently subversive of goodness, and maintained the lawfulness of practices to the last degree abominable. It is the peculiar glory of the Christian Institution, that it exhibits in the life of its Blessed Author a compleat example of goodness;—an example, not only perfect in itself, but excellently adapted to our present circumstances, and therefore singularly useful in leading our minds to the love and pursuit of universal holiness.

With respect to the means employed by Christ to diffuse the knowledge of his religion, and to give it permanency and effect, I shall not take notice of his own personal labours during the course of his ministry; neither shall I mention the commission which he gave his apostles to preach the gospel to every creature, nor the powers with which he endowed them to render their labours successful. I shall only observe, that the history of his life, and the most important instructions which had been delivered, either by his own mouth, or by others in his name, were, under his wise direction, committed to writing, as the most certain method of preservation and conveyance. And lest his religion should sink into disrepute, and then into oblivion, after the

the miraculous powers, necessary at its first publication, should be withdrawn, he established a visible church, a society called by his name, distinguished from the rest of the world by peculiar religious institutions, and by an appointed method of public instruction, that, by these means, the truths of revelation might be more easily preserved, their salutary influences more widely diffused, and the knowledge of them transmitted with increasing efficacy, through all generations to the end of time.

In fine, the christian dispensation hath made the most ample provision for the recovery of human nature from the power and defilement of sin, and for the attainment of that purity and perfection, without which the privilege of eternal life can never be ours. It hath exhibited a clear and compleat discovery of the principles of religion; it hath furnished us with a perfect rule of action; it hath given us the well-grounded hope of pardon; and hath employed every motive and encouragement that can work upon the human heart. But as the efficacy of external means cannot be depended upon, in the present enfeebled and debased state of human nature, supernatural aid is promised and bestowed. Whilst, in the sacred volumes of inspiration, Christ, the great prophet of God, unfolds every necessary truth to the mind, and by the ordinances of the gospel, fixes our attention, and assists our researches, these means are accompanied by the inward and effectual teaching of the holy spirit, directing our views to objects of the greatest importance, enlarging the understanding,

derstanding to comprehend, strengthening the memory to retain, and constraining the heart to delight in, and submit to the sublime truths which he reveals. It is the work assigned to this divine person, in the gospel scheme, to rouse the sinner from the slumbers of spiritual death, to implant the principles of heavenly wisdom, and to excite an ardent thirst for the attainment of every kind of religious and moral excellence ; in short, to extinguish the power of sin in the soul, to administer assistance, consolation, and support, in the season of duty and of danger ; and, by perfecting us in holiness, to qualify us for the sublime exercises and enjoyments of the heavenly world.

Such is the provision which the christian institution makes for removing the guilt, the darkness, and the debility of human nature, and for bringing us to eternal life ; and from the account we have given of the matter, short and imperfect as it is, its excellence, as a mean in reference to that end, is sufficiently apparent. But whatever excellence the gospel may appear to possess, when considered in itself, yet we cannot reasonably depend upon it for salvation, unless we have, at the same time, sufficient grounds to give credit to it as the contrivance and appointment of God. Let us then consider the *fourth* ground or reason upon which we proposed to justify the faith of the christian, namely, the sufficiency of the evidence by which the truth of the gospel, as a revelation from heaven, is established. This branch of the subject opens a large field for discussion.

A summary view of the argument, however, is all that our time will permit us at present to offer.

And here permit me to observe, that the stupendous nature of the christian scheme is, of itself, a presumption in favour of its divine original, which cannot possibly be evaded. It unfolds the counsels and designs of the Almighty, in their formation, execution and consequences, and exhibits an assemblage of doctrines, and facts and characters, some of which are far beyond the line of human invention, and yet perfectly consonant to the justest ideas which reason can form of the character and government of God. It comprehends an amazing variety of parts, and includes events and transactions widely remote, and seemingly disconnected, with respect both to time, and place, and design; and yet all harmoniously concurring and co-operating with one another, and pointing at one great object—an object worthy of the infinite wisdom and benevolence of the Deity, the recovery and salvation of a perishing world. View the gospel in this light, and say if you can possibly believe it a merely human contrivance. The christian regards it as the offspring of heaven, brought into the world by the Son of God, and reared by the watchful care of an Almighty hand. The unbeliever, on the contrary, affirms that it is the production of an illiterate impostor, assisted by a few despicable adherents as ignorant as himself. Let unbiaſſed reason judge between us, and say on which side the probability lies.

Besides,

Besides, the exact adjustment and suitableness of the christian dispensation to the character, the condition, and the necessities of fallen man ; its surprising correspondence with the antecedent arrangements of providence, particularly with the numerous predictions contained in the inspired writings of ancient times ; and the astonishing miracles of power and mercy, performed by Christ and his apostles at its first publication, are circumstances which must irresistibly lead us to confess its divine origin, and to admit a peculiar interference of providence in conducting and accomplishing the extraordinary revolution. When these things are considered with due attention, one would naturally think that the gospel should have found an easy entrance into the world ; and that all ranks and denominations of men, however divided in other respects, would readily have united in giving it a cordial reception ; rejoicing to find the dispensation of the divine wisdom and goodness so happily according with the feelings and desires of nature, and a thousand times blessing the generous hand from whom they had received the unspeakable gift.

But was this actually the case ? By no means. The first appearance of the gospel was met by a powerful and determined opposition. When the Blessed Jesus, the desire and expectation of all nations, came, almost all nations conspired against him. Both Jews and Gentiles combined against the Lord and his Anointed, and with persevering malice and obstinacy endeavoured to crush his religion in its birth. Infatuated men ! to
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imagine that the purposes of God can be frustrated. Innumerable methods are ever open to infinite wisdom for defeating the projects of impotent mortals, when opposed to his determinations. The very means they employ to thwart, he can easily make subservient to the execution of his designs; and the rage and obstinacy of his enemies, he can turn into the brightest demonstrations of his interposing power. A striking example of this we have in the propagation and establishment of the Gospel. The whole power and policy of the world, armed with the terrors of persecution and death, and aided by the prejudices and vices of the times, appeared in firm array against Christianity. To combat this formidable opposition, who were the persons, and what the instruments employed? A few illiterate fishermen from Galilee, without authority, or art, or affluence, or learning, or any other natural qualification, except innocence and truth, that could engage the public attention, or afford the least probability of success. And yet, in their hands, and under all these disadvantages, the gospel prospered, and triumphed gloriously over all its enemies. To what cause are we to ascribe this? To what, but to the cause assigned in the Christian records; the supernatural and miraculous powers with which the apostles and first ministers were endowed. The power of God wrought mightily in them and with them, and for them; in them, by imparting the gifts of knowledge and wisdom and fortitude, in an extraordinary degree; with them, by the many signs and wonders they were enabled to perform; and for them, by opening and changing

the hearts of men, and disposing outward circumstances and events in a subserviency to the great object in view. The establishment of Christianity, then, by such unlikely instruments, and in the face of such a powerful combination, hath exhibited a most illustrious display of divine power and wisdom, interposing and conducting the undertaking ; and hath furnished a standing evidence to all succeeding generations, of its truth and divine original. The treasure was committed to earthen vessels, that the excellency of the power might appear to be of God, and not of man.

Such are the grounds upon which we admit the truth of the Christian revelation, and adhere to it as the mean of obtaining eternal life. And what is there in our religion or its evidences that ought to make us ashamed of our hope ? We feel the necessity of the remedy ; we see its suitableness to our condition and circumstances, and we discern the hand of wisdom and mercy kindly administering it. And shall we be so ungrateful to God, or so regardless of our own happiness, as tamely to resign our faith to the impious sneer of the libertine, or to the vain sophistry of the infidel ?

If the Christian revelation contains the words of eternal life, then in what light are we to consider the bold and persevering attempts of the unbeliever to tear up the foundations of this excellent religion, and to expose it to general contempt ? Can we regard him as the friend of God, of truth, and of the human kind ? With a decisive tone, he pronounces the gospel an imposition upon

upon the credulity of the world ; but what arguments hath he produced in support of his assertion ? Has he shewn the Gospel to be unsuitable to the character and necessities of men, or unworthy of the wisdom and goodness of God ; or, in its own nature, inadequate to the end in view ? Or has he been successful in demonstrating the evidences of it to be weak and inconclusive ? Or has he pointed out any other scheme of religion more worthy of the Deity, better adapted to our present condition, supported by stronger proof, or more beneficial to the best interests of mankind ?—Objections and difficulties without number have been mustered up, and much art and ingenuity displayed in setting them off to the best advantage. But when laid in the balance against the evidences of Christianity, they are found to be lighter than nothing, and vanity.

Does the unbeliever object against the gospel, because of the mysterious doctrines it reveals ? Before we can be moved by this objection, he must prove that God either cannot or will not reveal any doctrine above the investigation or comprehension of human reason ; or that we cannot rationally believe the existence of any thing, the essence of which we do not understand ; or that we cannot be saved by means, the tendency of which to that end is either not perceptible by us, or not explained. Does the infidel object to the truth of Christianity on account of its partial and limited promulgation ? Before this objection can be urged with any degree of propriety, he must shew that the great

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Sovereign of the world dispenses the bounties of his providence in equal proportions to all his creatures, that men are as perfect as angels, and that all men enjoy equal advantages in point of capacity, and the various means of intellectual and moral improvement. Or if the reverse of this be evident from the general course of providence, he must assign a satisfactory reason, why God, in the dispensation of the gospel, should recede from the ordinary rule. The perversions and abuses of our religion, and its pretended failure in effecting the purposes for which it was revealed, have been insisted upon with much triumph as an argument against its divine original. But do not these mighty advocates for reason and the religion of nature perceive, that, by this mode of arguing, they destroy their own foundation, and sink into downright atheism. What now becomes of reason and natural religion? Have these never been perverted, or have they never failed of success? Or if they have, does it follow that they were not given us by the Author of our being for the direction of our conduct? This, I suppose, no consistent deist will admit; and if he will not, then why should the gospel revelation be rejected upon a pretence, which operates as forcibly, and in the same manner, against the divine original of the law of nature, as against that of Christianity?

After all, it must be acknowledged, that, however much the influence of the gospel hath been obstructed by the passions and prejudices of men, it hath produced the happiest effects, wherever it hath been sincerely embraced.

braced. No nation has been so polished, so flourishing, so happy as those who have paid a strict regard to the laws and institutions of Jesus ; and none have been less so, than those who either would not submit to them, or under a feigned submission have corrupted and abused them. Since, therefore, the natural tendency of the Christian revelation is to render mankind virtuous and happy, and since it hath actually produced this effect wherever its divine influences have been admitted and felt, it must surely be as senseless as it is unjust, to object to it on account of the vices and corruptions of its professors, when they are manifestly the consequences, not of adhering to it, but of acting in opposition to its authority.

But besides those who have attempted to contravert the credibility of the Christian religion, by arguments and objections drawn from the subject itself, or from the nature of the evidence upon which it rests, there is another class of unbelievers, against whom the Christian ought to be equally upon his guard. The persons I have in my eye are those, who, being either too ignorant or too dissipated to be capable of investigations of this kind, endeavour to fortify themselves in a habit of indifference about Christianity, and to spread the same indifference among their acquaintances, upon this ground, that it is unnecessary. They affirm, that God hath communicated to every nation and to every individual, a sufficient measure of light and direction in matters of religion, and that he will judge them at last by their opportunities and advantages ; and consequently,

quently, that all religions are alike in point of efficacy, and the heathen in as favourable circumstances for obtaining eternal life as the Christian.

Now, admitting all this to be fact, what is it to the purpose? That the heathen is bound to act agreeably to the light he enjoys, is certainly true; but will you infer from thence, that they who have been favoured with the light of the gospel are at liberty to reject and despise it? Because the heathen will be judged according to the advantages allowed him by his Maker,—will it follow, that they who live in a Christian land, and have access to the light of a divine revelation, will not be judged by the laws of the gospel? If the heathen will be condemned for violating the law which reason pointed out and taught him to obey,—can the infidel expect to be justified, whilst he rejects the truths which he hath learned from revelation, and transgresses the laws which it hath prescribed? The very reverse of all this is the natural inference, from the principle upon which he endeavours to justify his indifference about the gospel. For if the heathen is under an obligation to act agreeably to the light he enjoys, and will be justified or condemned according to the use he makes of his advantages, the same rule must take place with respect to those who have been favoured with the additional light of a divine revelation. “Out of thine own mouth, then, O sinner, shalt thou be condemned; and this is the condemnation, that light is come into the world, and thou hast loved darkness rather than light, because thy deeds have been evil.”

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Since " God, who at sundry times, and in divers manners, spake of old to the fathers by his servants, the prophets, hath, in these last days, spoken unto us by his own Son, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." If Christ had not come, and spoken unto us the words of eternal life, we should have had comparatively no sin. But now we can have no cloak for our sin. If Sodom and Gomorrha, tho' involved in the shades of pagan darkness, " suffered the vengeance of eternal fire," on account of their abominations, what must be the punishment of the ungodly and the unbelieving under the dispensation of the gospel? " If the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost ?"

Again, if the representation, which we have attempted to give of the excellency and evidences of the Christian religion be just, it follows, that every Christian lies under an indispensable obligation to support its credit, and to spread its influences as wide as he can. The gospel system was not designed for the benefit of a single nation or period of the world. In its own nature, it is wisely suited to the condition and circumstances of mankind at large ; and in the grand
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object it hath in view, the present and future happiness of the human kind are graciously united. Whosoever, therefore, is a Christian indeed, will not only resign himself entirely to its authority, but catching from the gospel a corresponding enlargement of thought, a similar spirit of universal benevolence, will bend all his efforts, so far as he has power and opportunity, to propagate the knowledge of it to the most distant corners of the earth. And whilst the visible interposition of the Deity, in the original publication of this truly catholic religion, serves to confirm our faith in Christ, so the repeated promises and assurances he hath given of the future enlargement and perpetual duration of his kingdom, should stimulate our endeavours, and encourage us to look forward, with joyful expectation, to that glorious period, when the knowledge of the Lord shall fill the earth, as the waters cover the sea, and when all nations shall unite in the faith, and subject themselves to the dominion of the Messiah.

Sometimes, indeed, it hath happened, and will, no doubt, frequently happen, that the boundaries of the Christian Church shall be contracted, her interests apparently decline, and her glory suffer a temporary eclipse. But this ought not to discourage us, nor weaken our faith in the promise. The foundation on which she is built standeth sure, and the gates of hell shall never prevail against her. On the contrary, the occasional checks, which the progress of the gospel meets with, from the attempts of infidelity, from the prejudices and corruptions of the world, and from the indiscretions

indiscretions and irregularities of Christian professors, ought rather to rouse our zeal, and to call forth our most vigorous exertions for the support and advancement of our religion. But you will probably ask, how is this service to be performed? I answer in the words of the Apostle, You must “ contend earnestly for the faith once delivered to the Saints.” But how are we to contend for the faith? Not by fire and faggot; not by the mere power of stern authority; not by the arts of carnal policy; nor by the violence of intemperate zeal: These are not the weapons of our warfare:— They are as inconsistent with the genius and spirit of Christianity, as they are inapplicable to the principles and feelings of the human mind. They may terrify into silence, or produce an outward conformity; but they can never impress conviction on the heart, nor make one real proselyte to the faith. But the weapons which the Christian is authorised to employ for the defence and propagation of his religion are of a different kind; solid and convincing argument; a bold avowal of, and a steadfast adherence to the truth, as it is in Christ Jesus; a steady and persevering profession; meek and patient instruction; a prudent and well regulated zeal; fervent prayer; and a holy life and conversation. Permit me to add, that the benevolent institution, whose cause I am now pleading, suggests another method, by which the knowledge and salutary influences of the gospel may be widely diffused. Schemes of this kind, when planned with wisdom, countenanced by rank, and learning, and affluence, assisted by the benefactions of the pious and humane, and prosecuted with activity and

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perseverance, may hope for the blessing of God, and must be productive of the happiest effects.

I observe in the last place, that if the Christian revelation contains the words of eternal life, then the establishment of this Society for the Propagation of Christian Knowledge stands fully vindicated, and must be regarded by every good man as worthy of his warmest encouragement and support. Indeed the wisdom of this institution and the truth of the gospel must stand or fall together. If the gospel be a cunningly devised fable, without authority from heaven, and of no solid advantage to the world, it will be hard to justify the scheme upon any rational grounds. But if the pretensions of our religion are well founded, the propagation of Christian knowledge is an undertaking not only wise and useful, but the grandest and most illustrious that can possibly engage the attention and activity of the human mind. It is to co-operate with God in forwarding the stupendous purposes of his wisdom and grace, for the salvation of a perishing world. Diffusing the light of gospel truths is the most effectual way to emancipate human nature from the chains of vice and ignorance ; to preserve social life from the ravages of barbarism and cruelty ; to establish order and good government upon a solid basis ; in short, to inspire man with a just sense of his dignified rank in the scale of created intelligence ; and to put him upon a course of action corresponding to his nature and prospects as an immortal being. The projects we form,
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An establishment, founded on such liberal principles, directed to such a grand object, and conducted with so much attention and fidelity, will not, I trust, fail of success, nor the managers and promoters of it lose their reward. It is the work of God in which you are engaged, and your heavenly Father will not forget your labour of love. Nay, it carries its own reward along with it. Acts of humanity and benevolence, especially when the immortal interests of men are concerned, yield a satisfaction of the purest and noblest kind. Look around you, my respected friends, and survey the present fruits of your pious labours, and their probable consequences in future times. See the light of Christian knowledge scattering the clouds of
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spiritual darkness; genuine piety, and substantial goodness, rising on the ruins of superstition and vice; and the diligent hand of industry, strengthened and encouraged by you, turning the barren desert into a fruitful field. Extend your views, and behold this glorious light spreading its salutary influences through distant and unknown lands. Look forward into futurity, and think of the advantages that unborn millions may reap from this excellent institution:—Think of all this, and tell me if you can express the joy you feel, when at the same time you consider yourselves as instruments chosen by Providence for promoting such great designs. Is there, or can there be a pleasure superior to that which springs from the exercise of such godlike beneficence? Doing good to the souls and bodies of men, constitutes our fairest resemblance to the Father of Mercies, and imparts a satisfaction which bears the nearest likeness to the felicity of God. This is a pleasure as durable as it is exquisite. It will never lead to uneasiness or remorse. In no circumstances, and at no time, will it desert you; but, like a faithful friend, it will attend you through life, to heighten the relish of every innocent gratification, to sweeten the bitterness of adversity, and to soften the agonies of the last solemn scene of mortality. It will accompany you into the mansions of peace and purity above, where, by the affectionate welcome of the Redeemer, whom you have faithfully served, by the applauses of all those benevolent beings who rejoice in the conversion

sion of sinners, and by the kind regards of every glorified spirit, in whose salvation you have been instrumental, it shall be turned into a joy unspeakable and full of glory.

Are there any present, who are not immediately engaged in the godlike work of charity, or who have never yet contributed any thing for its support and advancement? It is in your power to come in for a share of its honours, its pleasures, and its rewards. Have you any interest at a throne of grace,—you may assist by your fervent prayers to God. Are you persons of rank and influence in society,—you may give it stability by your countenance and patronage. Are you rich and encreased in goods,—you may give it most effectual aid by pecuniary benefactions. A pious and prudent appropriation of a part of your riches to such a noble design, would add to the respectability of rank, brighten the splendours of affluence, and give a high relish to all the gifts of Providence. With respect to those who are devoted to the vanities and amusements of life, permit me to say, that saving a small sum annually for such a charitable purpose, from the extravagance of dress, from the theatre, the gaming table, and other pursuits equally expensive and unprofitable, as it would not abridge any real pleasure, so it would not cost you a single pang of regret at the close of the year. If you are unwilling to believe this, try the experiment for a season, and then let your future conduct be regulated by the result.

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They who are Christians indeed will be easily persuaded to exert themselves in forwarding such a benevolent scheme. Love to God and charity to mankind are the principles upon which they habitually act. And these will surely prompt them to labour for the enlargement of the Redeemer's kingdom, and for the increase of human happiness. But there are others who have never felt the power of true religion upon their own hearts, and yet appear to be no strangers to the feelings of humanity and benevolence. Such, though they cannot be supposed to see this undertaking in its true magnitude and extent, yet, as they cannot but perceive it to be work of charity, conducive, at least, to the happiness of social life, ought surely to give way, upon the present, to that benevolent propensity which they frequently discover upon other occasions. And with respect to such, I do not hesitate to express a strong hope, that what is now only a natural softness of temper may gradually be changed into Christian benevolence; and that in time they may come to discern the excellency, and to feel the happy effects of that divine knowledge which they have been instrumental in conveying to others.

What shall we say more? To thee, O Father of Lights, we lift up our eyes, and implore thy divine blessing. The cause is thine; for it is the cause of truth and of charity. Reveal thy mighty arm for its support; strengthen the hands employed in carrying it on, and crown their laudable efforts with success. Dispose all
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of us in our different stations, to employ, with a steady zeal, the talents and opportunities which thy providence hath put in our power, for the defence and propagation of the gospel. Hasten the happy period, when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ; when all nations shall hear and embrace the words of eternal life; and when the empire of truth and righteousness and peace shall obtain an universal and lasting establishment; and to thy name let all the praise be ascribed. Amen.

F I N I S.

EDINBURGH, *Society-Hall*, June 2. 1785.

**AT a General Meeting of the Society in Scotland
for propagating Christian Knowledge :**

RESOLVED,

**THAT the Thanks of the Society be given to the
Reverend John Thomson, Minister of the Gospel at
Markinch, for his excellent Sermon preached this day ;
and that he be desired to permit the same to be printed
for the use of the Society.**

(SIGNED) JO. M'FARLAN, SEC.

A P P E N D I X.

ABSTRACT *of the* PROCEEDINGS *of the*
SOCIETY *for* PROPAGATING CHRIS-
TIAN KNOWLEDGE, *from* JULY 1784
to JULY 1785.

SOCIETY-HALL, EDINBURGH, JULY 7. 1785.

FOR the satisfaction of the public, and of the friends of the Society, the Directors usually give an abstract of their proceedings, and a general account of the present state of their affairs, in an appendix to their annual sermon.

In their last appendix, published August 1784, an abstract of their proceedings during the course of the year preceding, was given, to which they now refer. Since that time the Directors have continued to give all the attention in their power to the carrying on the extensive and beneficent designs of the Society, according to the rules established by general meetings.

The dearth in the Highlands, occasioned by the scanty crops of some former years, continued during the greater part of last winter, and exposed the Society to an additional expence in granting temporary aids in money to a number of their schoolmasters, who were in a starving condition. This, with some other unusual demands on the funds of the society, reduced them to the necessity of resolving to add nothing to the annual expenditure of the Society, and obliged them to refuse salaries to a number of stations in the more remote parts of the Highlands, where they are sensible schools are very much wanted. The petitions, however, for these schools are preserved, and the Directors will have it in view to grant salaries to those stations which appear most necessary, as soon as their funds will allow them.

The service done by the Society to the public, in educating about seven thousand young people, who have no other means of instruction, is but little known, as the greater part of their schools are situated in the most remote part of the Highlands, where they are seen by very few but those who reap the immediate benefit of them. Though the directors do not presume to complain of the want of public encouragement, yet they have reason to think that if the extensive usefulness of their institution was more attended to, they would receive such liberal contributions as would enable them to grant various petitions for schools in important stations, which they have been reluctantly obliged to refuse or defer.

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While they regret the narrowness of their funds, they think it their duty to acknowledge the following legacies received in the course of last year. By the will of Miss Grizel Warrender of Edinburgh, the sum of L. 40. By the will of Mrs Margaret Spreul of Glasgow, the sum of L. 50. John Mitchell, late mason in Cromarty, by his last will disposes to the Society the sum of L. 100, to be added to the capital stock of the Society, and the interest to be paid to the widow of a minister who shall have officiated in the chapel of Strathfillan, while there is a widow, and when there is no widow, to be applied to the purposes of the first patent of the Society. Mrs Oswald, relict to the late Lord Bishop of Raphoe, left by her will to the Society the sum of L. 300. three per cent. consolidated, but at present lierented by a lady of middle age.

They likewise acknowledge the liberal collection made by the corresponding board at London, at their last annual sermon, amounting to upwards of L. 200. For this they are indebted to the generosity and activity of the members. On this occasion they also think it their duty to acknowledge their obligations to the Right Honourable the Earl of Kinnoul, their President, the Right Honourable the Earl of Leven and Lord Balgonie, whose generous patronage has been of very great importance to the prosperity of the Society, the continuance of which they earnestly entreat.

The translation of the Old Testament into the Gaelic language is going on with all possible expedition.
 Though

Though a delay has been occasioned by the indisposition of some of the translators, yet they still hope to have the whole printed within the time promised. The translation of the first part of it has given very general satisfaction, and the utility of it in many parts of the Highlands is daily more sensibly felt.

The large collections which have been made in many parishes, and by a number of religious meetings not on the establishment, for carrying on this work, is the strongest evidence of their sense of its usefulness, and of their regard for the interests of religion. But the Directors are sorry to observe, that out of 960 parishes in Scotland, not above 350 parishes have collected, though the appointment was made by the Assembly 1782, and renewed by the Assemblies 1783 and 1784. The sum of about L. 1400 is received, and it is now to be feared that little more is to be expected. Though this sum may appear to be considerable, yet it comes about L. 600 short of what is required to indemnify the Society for the expence of printing the Old and New Testament. If this be not obtained by contributions or collections, the Directors will be under the disagreeable necessity of limiting their expenditure until that sum is made up, as they are not at liberty to encroach on the capital of their stock.

It will be the business of the Directors to bestow their utmost attention in fulfilling the pious and beneficent purposes of the contributors to the Society, and they have the pleasure to think that their success hitherto has been equal to every reasonable expectation.

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The Establishment of the Society's Schools for the Year commencing 1st May 1784-

(For the State of all the Parishes in the Highlands and Islands of Scotland, the Reader is referred to the Account of the Society published in May 1774.)

1. Where the names of Shires, Presbyteries, and Parishes are blank in the following Table, they are understood to lie in the Shire, Parish, &c. named immediately above.

2. The Schools marked thus * were appointed to be erected as on the 1st of May 1785, consequently no account of the state of such Schools can as yet be given.

3. Those marked thus † were erected previous to the 1st May 1784, but no reports are as yet come to hand.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys	Girls	Total.
Inverness †	Uist	South Uist	Benbecula	Donald Carmichael	12 00	11	7	18
Ross †		Barra	Borough	Hugh Dunbar	12 00	27	2	29

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.
Ross	2 Uist	Island of	St Kilda	Alex. M'Leod cat. (1)	25	0	0	
		Harris		Angus M'Leod mis. (1)	12	0	0	
	4 Lewis	Lochs	Lochs	John M'Iver	10	0	22	6 28
		Barras	Swainpost	Hugh Christie	10	0	17	8 25
		Bracadale		Neil Beaton cat (1)	14	0	0	
Inverness	1 Skye	Small Isles	Muck	Hugh M'Dougal	12	0	24	3 27
		Kilmuir	Kilmuir	Andrew Graham	10	0	40	10 50
		Lochbroom	Little Strath	Farquhard Sinclair	12	0	16	8 24

(1) These two catechists are maintained upon a mortification of L. 444: 8: 10 two thirds of a penny, made by the late Alexander M'Leod, Esq; Advocate.—The last mentioned catechist officiates also in the parish of Dornish, in this presbytery, and in the parish of Glenelg, Lochcarron presbytery.

(2) This missionary is maintained by the Society, in consequence of a mortification of L. 333: 6: 8 made for that purpose by the late Alexander M'Leod, Esq; Advocate.

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Master.</i>	<i>Salary.</i>	<i>Boys</i>	<i>Girls</i>	<i>Total</i>
Ros	2	Lochcarron	Glenelg	John Cameron	12 0 0	21	6	27
Inverness	1	Abertarph	Fort Augustus	Donald Clark	15 0 0	67	14	81
	2	Killmally	Drumfern	Patrick Stewart	12 0 0	36		36
	3	Kilmanivaig	Bohuntine	John Stewart	10 0 0	35	8	43
	4		Bræray	Dun. Cameron & Son *	10 0 0			
	5	Urquhart	Bunloit	Angus Frazer	14 0 0	36	2	38
	6		Glenmorison	William Sinclair	12 0 0	29	8	37
	7	Laggan	Glenrum	Donald M'Kenzie †	10 0 0			
	8	Morven		John Frazer	10 0 0	48	4	52
Inverness & Argyle	1	Ardnamurchan	Strontian	James M'Lean	12 10 0	52	8	60
	2		Arifaig	Donald Cameron	12 0 0	31	4	35

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Master.</i>	<i>Salary.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Inverness & Argyle	3 Mull	Ardnamurchan	Kintrae	Alexander Stalker	10 0 0	7	-	7
	4	Kilfinichen	Icolmkill	Robert Colquhoun	10 0 0	34	8	42
	5	Kilninian	Ulva	Charles Taufe	10 0 0	26	7	33
	6	Tiree	Tiree Island	Patrick Campbell	10 0 0	29	1	30
	7	Torofay	Kinlochspelve	William Stewart (1)	6 0 0	37	8	45
	8	Torofay	Glenan	Donald M'Farlane *	6 0 0			
Argyle	1 Inverary	Inverary	Glenarey	Donald M'Farlane (2)	5 0 0	28	16	44
	2	Kilmartine	Duntroon	John Campbell	9 0 0	32	6	38
	3	North Knapdale	Doet	John M'Alpine	14 0 0	30	15	45

(1) The parish gives L. 4. additional salary to each of these schools.

(2) His Grace the Duke of Argyle gives L. 5. additional salary to this school.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total
Argyle	4	Ardchattan & } Muckearn	Ferlochan	Donald Turner	12 0 0	24	9	33
	5		Duachai	John M'Corquhodale	10 0 0	49	26	75
	6	Kilninver	Coallaig	James Campbell	12 0 0	27	15	42
Bute and Argyle	7	Kilchrenan & } Dallavick	Slate Quarry	Patrick M'Farlane	12 0 0	40	11	51
	8	Lefmore	Lung Isla n	Alexander M'Farlane	10 0 0	60	23	83
	9	Kilbrandon	Achalader	Hugh Fletcher (1)	12 0 0	14	6	20
Bute and Argyle	1	Glenorchy	Kilmun	Peter Crawford	10 0 0	30	21	51
	2	Denoon	Cairndow	Colin Brown	10 0 0	48	17	65
	3	Lochgailhead	Otter	Ken. Sage, J. Weir, af.	10 0 0	37	17	54
		Kilfinan						

(1) The parish gives L. 4 additional salary to this school.

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Master.</i>	<i>Salary.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Bute and Argyle	4 Denoon	Rothsay	Shalunt	Mat. Bannatine	10 0 0	27	7	34
5		Denoon	Toward	James Forbes	10 0 0	34	23	57
6	Kintyre	Killeen	Barr	John Campbell	8 0 0			40
7		Kilcalmonel	Whitehouse	Neil M'Murphy (1)	7 0 0			42
8		Jura & Colonsay	Scalafraig	Donald M'Neil	10 0 0	58	4	62
9		Skipnefs	Skipnefs	Hec. Cruickshanks (2)	5 0 0	26	6	32
10		Bowmore	Neriby	James Wright	10 0 0	36	2	38
11		Kilbride	Kilbride	John M'Wattie	10 0 0	37	22	59
12		Campbelton	Campbelton	Gilbert M'Donald	12 0 0	83	29	112

(1) The Right Hon. Lord Stonefield gives L. 5 additional salary to this school.

(2) Mr Campbell of Shawfield gives L. 7 : 10 additional to this school.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls	Total
Bute and Argyle	13	Kintyre	Gigha (1)	Peter Christie	5 0 0	24	16	40
	14	Kilcalmonel	Kilmichael (2)	Patrick M'Arthur	6 0 0			42
Dumbarton	1	Lufs	Muirland	Donald M'Gregor	10 0 0	67	20	87
	2	Buchanan	Sallachy	Robert M'Lean	10 0 0	38	22	60
Perth	1	Dumblane	Lochearnhead	Alexander M'Farlane	10 0 0	34	28	62
	2	Callander	Bridge of Turk	Walter Graeme	10 10 0	66	26	92
	3	Aberfoyl	Aberfoyl	Patrick Stewart	10 0 0	42	14	56
	4	Achterarder	Glenlednaig	Hugh Cameron	16 0 0	60	30	90

(1) The parish gives L. 5 additional to this school.

(2) Mr Macdonald of Largie gives L. 6 more to this school.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.
Perth	5	Achterarder Comrie	Glenartney (1)	Dugald Buchanan	5 0 0	36	20	56
	6	Methven	Methven	Donald Campbell †	5 0 0			
	7	Logie Almond	Logie Almond (3)	Finlay M'Diarmid †	7 0 0			
	8	Muthill	Glenroar (2)	Andrew Buchanan	10 0 0	52	24	76
	9	Dunkeld	Kindallachan	Alexander Duff	10 0 0	53	26	79
	10	Killin	Ardeonaig	Gilbert Fergusson	10 0 0	50	25	75
	11	Kenmore	Lawers (4)	John Fergusson	5 0 0	47	32	79
	12		Moreinch (5)	Patrick M'Pherson	8 0 0	42	6	48

(1 & 2) The Board of Annexed Estates gives L. 5 to each of these two schools.

(3) The heritors give L. 4 more to this school.

(4 & 5) The Earl of Breadalbane gives L. 4 more to these two schools.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys	Girls	Total			
Perth	13	Dunkeld	Kenmore	Ardtallanaig (1)	John Campbell	5	0	0	58	20	78
	14		Shian	Duncan M'Gibbon	10	0	0	49	16	65	
	15	Little Dunkeld	Aldvad	Duncan Drummond & Peter M'Farlane	12	0	0	43	23	66	
	16		Bishoprick	James M'Gregor †	8	0	0				
	17		Drumore	Alexander Duff	10	0	0	49	26	75	
	18	Kilmichael	Glenishee	Alexander Robertson	12	0	0	48	11	9	
	19	Dunkeld	Fofs	John Forbes	10	0	0	58	26	84	
	20		Grandtully	Donald Campbell	10	0	0	72	41	113	
	21		Derculich	Donald Fleming	11	10	0	53	25	78	
	22	Blair Athole	Auchgoil	Duncan Fergusson	10	0	0	36	10	46	
	23	Fortingal	Cluniemore	Duncan Robertson	10	0	0	72	23	95	

(1) The parish gives L. 4 additional salary to this school.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.
Perth	24 Dalkeld	Fortingale	Rannoch	George Menzies	10 0 0	35	19	54
			Glenlyon	Donald M'Gregor	10 0 0	38	27	65
			Rora (1)	Duncan M'Arthur	5 0 0	33	21	54
	25 Weem	Killin	Strathfillan (2)	William Rose	7 0 0	30	12	42
			Glendockart (3)	James M'Intyre	5 0 0	45	27	72
Forfar	1 Meigle	Alyth	Drumfork	John Shaw	14 0 0	47	19	66
			Glenisla	David Hall	10 0 0	36	22	58
	2 Brechin	Lochlee	Bridge of Taif	William Cook	10 0 0	18	1	19

(1) The salary given by the Society to this school is an addition to a mortification of the yearly sum of 100 marks Scots, or L. 5 : 11 : 1 $\frac{1}{2}$ Sterling, made by the late Mr Alexander Campbell, who was some time ago minister of this parish.

(2 & 3) The Earl of Breadalbane gives L. 5 more to each of these schools,

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Master.</i>	<i>Salary.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Aberdeen	1	Kin. O'Neal	Tullich	Murdoch M'Farlane	14 0 0	39	12	51
	2		Crathie & Braemar	Duncan M'Murrick	12 0 0	57	30	87
	3		Glengarden	George Thomson	14 0 0	43	20	63
	4		Migvie & Tarland	David M'Callum	10 0 0	24	7	31
	5	Alford	Strathdon	William Graffick	12 0 0	32	12	44
	6	Fordyce	Portfoy	John M'Farlane	7 0 0	76	30	106
	7		Buckie	James Grant and Alex. Burges	14 0 0	31	5	36
Banff	1	Strathbogie	Ruthven	John M'Kenzie	14 0 0	32	7	39
	2		Marnoch	Alexander Calder	10 0 0	69	18	87
	3		Belly	Patrick Robertson	14 0 0	120	34	154

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Master.</i>	<i>Salary.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Banff	4 Strathbogie	Grange	Knock (1)	John Saunders	12 0 0	25	7	32
	5 Aberlour	Inveraven	Deiskie	Francis Grant	22 0 0	54	11	65
	6	Knockando	Archiefton	Daniel Cruickshanks	10 0 0	24	5	29
	7	Aberlour	Glenrinish	John Fleming	12 0 0	44	11	55
Inverness	1 Abernethy	Kirkmichael	Tomaclagan	Donald M'Donald	12 0 0	33	15	48
	2	Abernethy	Braes of Abernethy	David M'Bean	9 0 0	35	8	43
	3	Kingusfey	Kingusfey	John M'Gregor	10 0 0	30	2	32
	4	Alvey	Alvey (2)	Donald Robertson †	5 0 0			
	5	Cromdale	Grantont	John Maver	10 0 0	50	15	65

(1) The heritors give L. 4 more to this school.

(2) Mr M'Intosh of Bolnispie gives L. 5 in addition to this school.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.
Inverness 6	Abernethy	Duthill	Dell of Ro- thiemurcus }	James Grant	10 10 0	22	10	32
7			Dochearn	Alexander Harvey	9 0 0	21	12	33
Banff 1	Turreff	King Edward	Newbyth (1)	John Urquhart	8 0 0	29	12	41
Elgin 1	Forres	Edinkilly	Culphairn	John Cumming	6 0 0	10	7	17
2			Tilliedivie	Peter Cumming	10 0 0	10	7	17
3		Kinlofs	Findhorn	Donald Williamfon	12 0 0	8	14	22
Nairn 1	Nairn	Croy	Dalroy	James Catanach	10 0 0	29	5	34
Inverness 1	Inverness	Inverness	Inverness (2)	Robert M'Comie } Alex. Frazer his affist. }	30 0 } 25 0 }	87	50	137
2			Obriachan	Lauchlan M'Lauchlan	10 0 0	23	1	24

(1) Mr Urquhart of Byth gives L. 2 additional to this school.

(2) This school was built and endowed upon a mortification of L. 1200 Sterling, made by the late John Raining of Norwich, Esq;

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls	Total.
Inverness 3	Inverness	Dores	Belnain	Hugh Cumming	10 0 0	38	13	51
4		Daviot	Daviot	James M'Ewan	10 0 0	27	1	28
5		Kirkhill	Kirkton	John M'Pherson	12 0 0	60	21	81
6		Petty	Petty	Alexander M'Rae †	12 0 0			
Ross 1	Chancery	Killearnan	Croftnacrich	John Noble	12 0 0	33	9	42
Cromarty 1		Rosemarky	Belmungy	James Rose	10 0 0	30	8	38
2		Kirkmichael	Drumcuddin	William Forbes	7 0 0	27	29	56
Ross 1	Dingwall	Urquhart	Culbokie	Duncan M'Phaill	14 0 0	50	53	103
2		Urray	Fairburn	Alexander Grant	10 0 0	28	22	50
3		Alness	Boath	John M'Intosh	9 0 0	21	21	42

(1) The parish gives L. 3 additional to this school.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.
Rofs	4	Dingwall	Kiltearn	Cubbin	10 0 0	41	11	52
	5		Fodderty	Tolly	12 0 0	31	15	46
	6		Contin	Strathgarve	12 0 0	20	7	27
	7	Tain	Kilmuir	George Rofs	10 0 0	48	12	60
	8		Kincardine	Auchnach	10 0 0	16	7	23
	9		Tain	Inver of Tain	10 0 0	36	7	43
	10		Rofekeen	Balvraid	8 0 0	29	22	51
			Farr	Auchnefs	10 0 0	16	7	23
Sutherland	1	Tongue	Durnefs	Cambufindun	10 0 0	13	9	22
	2		Edrachillis	Alexander McIver	10 0 0	15		15
	3		Creech	John Sutherland	9 0 0	16	4	20
	4	Dornoch						

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.
Sutherland	5 Dornoch	Kildonan	Strathbeg	John Clark	9 0 0	18	13	31
	6	Dornoch	Skibo	Alexander M'Intosh	10 0 0	24	9	33
Caithness	1 Caithness	Wick	Ulister (1)	John Tulloch	9 0 0	34	19	53
	2		Nofs (1)	Donald Craig	9 0 0	23	10	33
	3		Kiefs (1)	James Carment	12 0 0	36	13	49
	4	Halkirk	Achinarris	Charles Loutit	10 10 0			32
	5	Reay	Bunahaven	John M'Kay	9 0 0			23
	6	Latheron	Dunbeath	Francis Tait	10 0 0			30
	7	Canisby	Stroma Island	William M'Culloch †	10 0 0			

(1) These three schools were endowed by the late Mr William Hallowell, Chaplain to the Charity Work-house of Edinburgh, and are called *Hallowell's Schools*, in terms of his mortification.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.			
Orkney	1	Cairnion	Birfay & Harray	Harray	Hector M'Lean	12	0	21	4	25	
	2			Ingfay	Thomas Burwick	4	10	0	22	14	36
	3		Firth & Stonhouse	Garmiston	Mitchel Spence	9	0	0	10	5	15
	4	Kirkwall	Evie and Randa	Oback	Magnus Linklater	8	0	0	42	13	55
	5		Durnefs	Stronza (1)	John Skethway	5	0	0	15	1	16
	6			Yarpha	George Loutit	10	0	0	55	24	79
	7	Zetland	Walls	Sandnefs	George Cheyne	7	0	0	26	7	33
	8			Foula Island	William Henry	3	0	0	17	15	32
	9		Tingwall	Weefdale	George Clunie	9	0	0	33	10	43
	10		Dunrofsnefs	Quendale	Robert Thomson	10	0	0	50	10	60

(1) The parish gives L. 5 more.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total
Orkney 1	Zetland	Dunrofsness	Fair Isle	John Irvine	7 0 0	23	18	41
Dumfries 1	Dumfries	Troqueer	Whynniehill	William Paterfon	10 0 0	25	25	50
2	Penpont	Penpont	Tynron (1)		22 0 0			
Lanark 1	Glasgow		Glasgow city (2)	John M'Kellar	15 0 0	32	22	54
Edinburgh 1	Edinburgh		Edin. city (2) Charity work-house	Alexander M'Gregor	15 0 0	67	11	78
2				Two Schools (3)	10 0 0	50	26	76

(71)

(1) Besides a salary to this school, the Society give annually to the minister and kirk-session of Tynron, for behoof of the poor of the parish, agreeably to the will of the mortification of John Gibson of London, Esq; L. 13 Sterling.

(2) These two schools erected for the purpose of teaching poor Highlanders and their children.

(3) These two schools are supported upon a mortification made by the late William Hallowell, Chaplain to the said work-house.

SPINNING-SCHOOLS.

(72)

Shire.	Presbytery.	Parish.	Station.	Mistress.	Salary.
Inverness	1 Abertarph	Boleskine	Fort Augustus	Margaret M'Intosh	6 0 0
	2	Morven	Morven	Mrs Frazer	5 0 0
	3 Uist	Kilmuir	Kilmuir	Mrs Graham	5 0 0
	4 Inverness	Inverness	Inverness	Elizabeth M'Comie	8 0 0
	5 Abernethy	Rothiemurcus	Dell	Katharine Blair	4 0 0
Ross	1 Chanonry	Kilmuir Wester	Kilmuir Wester	Eliz. M'Connachie	7 0 0
	2 Dingwall	Fodderty	Tollie	Mrs M'Kenzie	6 0 0
	3	Allness	Allness	Mrs M'Intosh	5 0 0
	4	Urray	Fairburn	Mrs Grant	4 0 0
	5	Urquhart	Culbokie	Mrs M'Phail	5 0 0

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Misses.</i>	<i>Salary.</i>
Caithness 1	Caithness	Dunnet	Dunnet	Ann Oliphant	5 0 0
	2	Wick	Kiefs	Mrs Carment	4 0 0
Elgin 1	Forres	Kinlofs	Findhorn	Mary Hall	2 0 0
Banff 1	Turreff	King Edward	Newbyth	Mrs M'Hardie	5 0 0
Aberdeen 1	Kin. O'Neal	Wester Micras	Wester Micras	Mrs Taffard	6 0 0
Perth 1	Dumblane	Callendar	Bridge of Turk	Mrs Graham	6 0 0
2			Port of Monteith	Mary M'Gregor	5 0 0
3	Dunkeld	Kenmore	Shian	Margaret Campbell	5 0 0
4		Dull	Grandtully	Mrs Campbell	5 0 0

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Mistress.</i>	<i>Salary.</i>
Perth	5	Dunkeld	Weem	Mary M'Gregor	5 0 0
	6	Kenmore	Moreinch	Mrs M'Intyre	5 0 0
Argyle	1	Inverary	Duntroon	Mary Campbell	5 0 0
	2	Lorn	Laggan	Margaret M'Donald	3 0 0
	3	Kilninver	Duachai	Ann M'Kenzie	5 0 0
	4	Muckearn	Muckearn	Janet Callum	3 0 0
	5	Glenorchy	Glenorchy	Mary Smith	8 0 0
	6	Kintyre	Kilbride	Mrs M'Wattie	5 0 0
	7	Skipnefs	Skipnefs	Jean Cruickshanks	6 0 0

The President, Directors, and Officers of
the Society for the year 1785.

Earl of Kinnoul, President of the Society.

Committee of Directors.

Sir John Belsches, Bart. President of the Committee.

Rev. John Erskine, D. D. }
Rev. William Gloag, D. D. } Ministers of Edinburgh.
Rev. Robert Henry, D. D. }
Rev. Andrew Hunter, D. D. }
Rev. Thomas Snell Jones.
Robert M'Intosh, Esq; Advocate.
William M'Donald of Renaiton, Esq; clerk to the
signet.
Alexander Duncan, Esq; clerk to the signet.
John Gardner, Esq; Banker in Edinburgh.
John Bonar, Esq; Solicitor of Excise.
Mr Daniel Millar, merchant in Edinburgh.
Mr John Gloag, merchant in Edinburgh.
Mr James Gentle of Canongate.
Mr John Walker, merchant in Edinburgh.

Officers of the Society.

John M'Farlan, D. D. Secretary.
William Galloway, Esq; Bailie, and merchant in Edinburgh. Comptroller.
Robert Chalmers, Esq; Accomptant General of Excise, Accomptant.
John Davidson, Esq; writer to the signet, Treasurer.
James Forrest, Esq; writer to the signet, clerk.
Mr Thomas Boyes, writer in Edinburgh, and Mr Archibald Lundie, writer to the signet, joint book-holders
M. Gray, front of the Exchange, Bookseller.
Mungo Watson, Beadle.

Annual

Annual and other Benefactions are received
by the following persons:

In Edinburgh, by John Davidson, Esq; writer to the
signet, Treasurer to the Society.

In London, by Thomas Coutts, Esq; Banker in the
Strand;

John M'Intosh, Esq; No. 8. North side
of the Royal Exchange, Secretary to
the Society.

William Fuller, Esq; and Son, Bankers,
Lombard-street.

Form of a Bequest or Legacy.

Item, I give and bequeath the sum of
to the Society in Scotland for propagating Christian
Knowledge, to be applied (to the purposes of the first
or second patent, as the donor pleases.)—See both
patents, p. 54, and 59, of the Account of the Society,
published in May 1774.

Those who may be pleased to favour this Society
with bequests or legacies, are intreated to express their
intention in the very words above directed; and par-
ticularly to take care that the words, *in Scotland*, be
not omitted.



